THE

THISTLE:

A

Diſpaſſionate EXAMINE of the Prejudice of *Engliſhmen* in general to the *Scotch* Nation; and particularly of a late arrogant Inſult offered to all *Scotchmen*, by a Modern *Engliſh* JOURNALIST.

In a LETTER to the Author of OLD ENGLAND of *Dec.* 27, 1746.

Nemo me impunè laceſſit.

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THE

THISTLE, &c.

SIR,

THO' your coarſe Stile and coarſer Breeding, might induce one to believe you equally a Stranger to Literature and the Court, yet there appears ſuch an uncommon Depth of Rancour and Deſign throughout your whole Performance as muſt convince the Intelligent, that, if you are unpolite, obſcene and inaccurate, it is in order to cover and diſguiſe yourſelf. A mean obſcure Writer may be over-looked and pardoned, what would not

be forgiven one of Figure and Eminency. More Decency is expected from a *Peer* than a Scavenger, leſs Obſcenity from a *Judge* than the Bully of a Brothel, and leſs Inhumanity from a *Biſhop* than from a Keeper of *Bridewell*, or a modern L——t of the T——r.

To each of theſe, the Public aſſign this diſtorted Offspring that ſeemingly appears of your getting. Some there are, and thoſe not a few, who imagine they can trace out in this Contexture, the adroit, over-bearing *Peer*, a late Miniſter, and ſtill a Favourite in *Petto*, who, being from Nature a Contemner of *Scotchmen*, might hope, by fomenting the natural Enmity betwixt both Nations, to create ſuch domeſtic Confuſions as might render him neceſſary, and oblige Men in preſent Power to yield to the Propenſity of their common M————r. Some again, think they can perceive the mean, ſhuffling, unintelligible Bar-Oratory of a certain laſcivious, lecherous *Sage* of the Law, who would wound the young *Barriſter*, not only in his own Perſon, but thro' the Sides of all his Countrymen, that was thought to have ſtood faireſt for the firſt Seat of the Profeſſion on a late intended Reſignation. Others, perhaps, with leſs Probability, figure to themſelves the perceiving in every Line of this motley Production, the narrow, confined Genius of a certain

prelatic *Pedant*, who, dreading the approaching Repeal of ſuch Laws as wound tender Conſciences, might hope that the fomenting Jealouſies between the different religious Profeſſors of our Iſland, would be a likely way of protracting at leaſt, the charitable Work, if not of rendering the intended, laudable Scheme wholly abortive.

But for my part, however inclined I may be to think that the *Peer* hinted at, would not ſtop ſhort at the Threſhold of Virtue, to arrive at the Summit of Power, any more than the whifling *Sage* of the Law, who would foul his own *Neſt*, rather than not gratify a predominant Paſſion, or the ſpiritual *Pedant*, who would riſk damning his own Soul, rather than reſign the coercive Power heretofore procured to his Church by the Over-zealous and Uncharitable; I ſay, in my Opinion, the Work is rather a clubb'd Performance, than the Production of a ſingle Brain. Not that it has either Taſte or Elegance, Erudition or Truth, to do Honour to either one or many; but it ſavours too ſtrongly of the C——t, there appears too much of Miniſterial Art under its Ruſticity for a cloſe Obſerver not to perceive it to have been the Work of more Heads than one.

Something, we may ſuppoſe, is to be done this S——n of P————t; ſome ſignal Infraction may be intended, which may make

make it neceſſary to render certain Objects as diſagreeable and contemptible as poſſible. Has a Man an Eye upon the Rights or Poſſeſſions of his Neighbour, or a View to violating ſome important Contract ſubſiſting between them, his earlieſt Care will be to depreciate his Character, and render him both odious and dangerous in the Eyes of thoſe, who are to be Judges of the depending Controverſies.

I don't think there can be any Deſigns, at preſent, upon the Liberties of *Scotchmen*, becauſe the Majority of them have lately given ſuch eminent Proofs of their publick Virtue, as put their Zeal for our Conſtitution and Loyalty to the preſent Royal Family beyond all Doubt and Cavil. And yet we cannot, without offering Violence to common Senſe, ſuppoſe that ſuch a poiſoned Arrow as yours was ſhot at random, and without Deſign. There is neither Wit, Humour, or Elegance in your Compoſition to recommend it to the Public; nor could it poſſibly have entered into the Brain of any public Writer, who intended either to divert or inſtruct his Readers, to have entertained them with a dull, inaccurate, fulſome, ſcurrilous Invective againſt a whole People indiſcriminately, if he had not been *inſtructed*, to pickeer, as the Forlorn-hope, witha People doomed to be ſuddenly attacked by a much more formidable Force.

Upon

Upon this Head, Sir, give me leave to expoſtulate with you, or rather with your *Inſtructors*, for you, as a Writer, have no claim to either Indulgence or Decency. A Warrior who gives no Quarter deſerves none; and a Writer who hacks and ſaws the Object of his Rancour, has no Title to be uſed with Ceremony, or Delicacy. When therefore, I addreſs myſelf to you, in the ſingular Number, be it always underſtood that your Betters and Inſtructors are intended. Let them take up the Cap who will; if it fit the *Peer*, the *Judge*, or the *Prelate*, already ſpoken off, either ſingly or jointly, they are welcome to wear it; or if it ſuit thoſe of greater Power and Influence, e'en let them take it; or again if the whole *Engliſh* Nation be inclined, as you ſuggeſt, to adopt your Syſtem in regard to *Scotchmen*, I ſee no reaſon why each individual of the South of our Iſland, may not be indulged with decking his Temples as pleaſes himſelf beſt: with the whole *Engliſh* Nation then, let me be underſtood to expoſtulate.

" I perceive, you ſay, by the daily Papers " we are to have a certain Number of addi- " tional Judges made and that theſe are to " make a Peregrination once a Year into *Scot-* " *land*, to adminiſter Juſtice thro' that Na- " tion, but in what manner, and by what " Law, is not yet expreſſed or ſupported; " yet, as they were to have the Honour to

" ſet

" ſet in *Weſtminſter-Hall*, I preſume it is " to be after the Common Laws of *England*."

As I have all along looked upon you as a Vehicle thro' which the Great would paſs their Deſigns to the Public for a previous Approbation, I make no doubt, after what you bolt out here, that it has been reſolved to alter not only the preſent Modes of adminiſtring Juſtice in *Scotland*, but her very Laws.

We agree that a P———t carries with it all the Marks of Omnipotence on Earth; and yet there are ſome things, which tho' it have the Power to do, it ought not to do. A Conſtitution may be ſaid to have its *Corner-Stones*, as well as an Edifice, which if taken away, weakens the whole Fabrick and endangers it, therefore, ought the Guardians of a State never to attempt removing, or tampering with ſuch popular Props, unleſs the public Neceſſity, abſolutely requires it,

I wiſh we may not already have made too free with ſome *Eſſentials* of our Conſtitution, and that this may not be the Cauſe of that continual botching, which certainly may weaken and impair, but can never ſtrengthen and invigorate the Body Politic. Let us caſt back our Reflection to the laſt Century, and compare the then and preſent State of our Conſtitution, to ſee what we have gained by the Omnipotence of our P——ts, from that Period to the Preſent. Can we ſay that our Conſtitution, after all the Quackery of our State-

State-Phyſicians, is wholeſomer, ſounder, and better faſhioned and adapted to the Maintenance of the public Safety and Happineſs, than it was ſometime in the laſt Age? I expect you, Sir, will anſwer in the Affirmative as you are the Drudge of thoſe who have lately acquired Power and Influence, by enliſting with thoſe very T——k—rs of the State, whom they affected, not long ſince, to ſcorn and deteſt.

Engliſh———
Stateſmen are always Sick of one Deſeaſe;
And a Poſt or Penſion gives them preſent Eaſe.
That's the Specifick makes them all content
With any King, and any Government.
Good Patriots at Court abuſes rail,
And all the Nations Grievances bewail;
But when the Sovereign Balſam's *once apply'd,*
The Zealot never fails to change his Side.

You ſee, I am no leſs beholden to Poetry than yourſelf, and I flatter myſelf to have been no leſs happy and pertinent in my Application. You are ordered to villify the *Scotch* Nation, that the intended Repeal of what they look upon as Eſſentials, may be hereafter ſeen here in *England* with the greater Indifference; and who are they that give you ſuch Orders? why, thoſe who a very little while ago, would foam and bellow, at the leaſt Innovation——But the *Sovereign Balſam*, having

been apply'd, Nature operated, and the clear-ſighted *Engliſh Patriots* became the Tongue-tied Buzzards of the C—t.

But you will aſk very naturally, have not Corruption and Venality been as conſpicuous, of late in the North as the South of the Iſland? I readily own the Charge, and plead Guilty: The *Scotch* are become venal and corrupt, and if they had not been ſo, might be ſtill courted, as heretofore, by *Engliſhmen*, and not contemned and ſcorned as they are at preſent. They were tempted, and they yielded to the Temptation; but whom the moſt culpable, the ſeduced *Eve*, or the *Arch-Seducer?*

Yes, Sir, the *Scotch* were tempted and yielded, or you had had no *Union*, and conſequently no Rebellion: And let me add, if they had not been apt Scholars, and learnt the *Engliſh* ſecret Arts of gently *touching*, and being *touched* in the Palm of the Hand, their late Rebellions would have worn another ſort of Aſpect, and perhaps the Name of Rebels would have been retorted back on others.

There have been two Rebellions ſince the *Union*, and both were happily quelled. But were they not quelled by *Scotchmen?* This perhaps you will deny, being of the Nation, in the World, the moſt arrogating and ungrateful: But all *Europe* except thoſe moſt obliged, agree that his late Majeſty, in the

the Year 1715, was ſecured in the Throne by the Wiſdom and Valour of *Scotchmen.* He himſelf was pleaſed to own to many of the *Scotch* Nobility, under his royal Hand that he *approved, and was highly ſenſible of their uſeful Services.* Nor can I doubt that his preſent Majeſty has been equally gracious towards thoſe *Scotchmen* that have diſtinguiſhed themſelves in ſuppreſſing the late Rebellion, or rather that have been the immediate Suppreſſors of it; for whether we reflect on the *Active* or *Paſſive* Conduct of different *Scotchmen* in the late Confuſions, we ſhall find the preſent Tranquility, to be owing to *Scotchmen.*

We had an Army in the Field, tis true; but it was found by Experience, that *Engliſh* Troops alone were no Match for *Highlanders*; and tho' the Example of the young royal Leader, might animate the Puſilanimous, yet ſtill muſt I inſiſt that the Harveſt of *Culloden*, was gathered by *Scotch* Valour on one Hand, and by *Scotch* C—n on the other. Here was the *Tempter* ſucceſsful, and his certain Succeſs, as ſoon as known in the royal Camp, animated the whole Army: but were not the *adhering* rebel Corps equally diſcouraged by the Succeſs of *ſecret Practices* among them.

Need I be more explicit in a matter of ſo great Notoriety? Need I explain more minutely the *State windings* which led to Conqueſt, on that important Day? Let us draw a Veil here, and content ourſelves with having ſuc-

ceeded. But let us gratefully place the Succeſs to the proper Account, to that of *Scotchmen*, who little thought, in *over-reaching* and vanquiſhing the young Pretender, to be furniſhing freſh means to their natural *Contemners* for curtailing the few Privileges preſerved to them by the *Union*.

Is it then, Sir, for their Zeal and Loyalty, and ſtrict Adherence to the Government, in Times of greateſt Perils; is it for their readily falling into the Meaſures of *England*, at the Revolution; for their indulging the *Engliſh* with an incorporating *Union*, in 1707; for preſerving the Crown on the royal Brow of King *George* I. in 1715; or for ſuppreſſing the late Rebellion, that the *Scotch* are *to have Juſtice diſpenſed among them by Judges from Weſtminſter-hall, and according to the Common Law of* England? Say, for which of theſe Benefactions are the *Scotch* to be rewarded *à l' Anglois*,

But Engliſh *Gratitude is always ſuch,*
To hate the Hand, which does oblige too much.
Experience tells us, 'tis the Engliſh *Way,*
Their Benefactors *always to betray.*

Ay, but ſay you very ſhrewdly, "'tis obſervable, that a *Scot* is a natural hereditary "*Jacobite*, and incurable by Acts of *Lenity*, "*Generoſity* and *friendly Dealing*; for tho' "they will temporize with us for their own "Gain and Benefit, yet they are ſure to lay hold

" hold of the firſt Opportunity to diſtreſs
" us, and even cut our Throats. The late
" Rebellion (I can't call it unnatural, for
" Rebellion is natural to them) is a recent,
" and will continue an everlaſting Evidence
" of this."

It is not denied that there have been *Jacobites* among the *Scotch*; and was *Jacobitiſm* unknown to the *Engliſh?* But had it been *hereditary* to the *Scotch*, as you ſuggeſt, how came it they did not all join in 1715 and 1745, in Support of their Principle? The Suppreſſion of the two late Rebellions, is an irrefragable Proof that all the *Scotch* were not infected with *Jacobitiſm*, but take Care that *Engliſh Gratitude*, *Lenity*, *Generoſity*, *and friendly Dealing*, which you ſo much plume yourſelf upon, don't contribute rather to ſpread, than contract the Infection.

You ſeem ſo very fond of theſe benign *Engliſh* Words, *Lenity*, *Generoſity*, and *friendly Dealing*, that one may preſume you think theſe Virtues had been literally exerciſed by your Countrymen towards the *Scotch* Nation, Time immemorial.

———*You ſhall hear them tell*
All Things in which they think they do excell:
No Panegyirck need their Praiſe record;
An *Engliſhman* ne'er wants his own good Word.

I can't think but your Memory muſt be impaired, and had forgot what *Scots* can ſay of *Engliſh* LENITY, ſince the Affair of G——*o* in the laſt Century, and the Action at *C*————*n*, in the preſent.

You cannot, ſurely, be in earneſt when you thus expreſs yourſelf the Advocate of *Engliſh* LENITY. I rather think you intend to ſatyrize your Countrymen by this Part of your Epiſtle, as a Means to awake them, at this Time particularly, into Sentiments of *Mercy* and *Compaſſion*.—*Engliſh* LENITY! Heavens! Who are the People who have taſted of it? Let *Scots*, particularly thoſe reſiding *North* of the *Sp*—*y*, ſtand forth and maintain the Claim of *Engliſhmen* to *Lenity* and *Compaſſion*. Let the *Iriſh* Nation be heard in Favour of the *Lenity* of their *Engliſh* Taſk-Maſters. Let us examine what thoſe wretched *Hewers of Wood and Drawers of Water*, can ſay of *Engliſh* LENITY.

The *Iriſh* Nation, tho' at preſent ſprang moſtly from the *Engliſh* themſelves, of the ſame Religion, obeying the ſame Prince, the ſame Laws, yet are they ſecluded from all the Advantages of Subjects, from all that bounteous Heaven has laid in their Way. They are reſtrained from every lucrative Branch of Trade, and allow'd none that ſeems to interfere with that of *England*. The Exportation of coined Bullion for *Ireland* is ſtrictly prohibited in *England*, yet are not the

Iriſh

Iriſh allowed to coin ſo much as *Copper* in their own Country. I wonder how thoſe, whoſe *Lenity* you thus proclaim, can ſuppoſe *Ireland* able to pay the heavy Penſions aſſigned upon her Eſtabliſhment, to *Engliſhmen*, without Coin, ſince none ſhe can have from *England*, and the War has ſhut her out from trading to *France* and *Spain*. And yet, the *Engliſh* boaſt being the Champions of Freedom all over *Europe*. So do the *Venetians*, who keep their Subjects of the *Terra firma* in the moſt abject Slavery.

But wherein conſiſts the Policy of keeping the *Iriſh* Slaves and Beggars? If they were *free*, there would be no Motive for their revolting from the *Engliſh* Government; but in their preſent State of *Thraldom*, who could blame them for making Trial of the *Lenity* of other Maſters? What do the *Engliſh* gain by keeping the *Iriſh* Beggars? All the preſent little Wealth of *Ireland* centers in *England*; and was there more it would find its Way to *London*. So fares it with the venal *Scots*; they ſpend here what they ſhould bluſh to have earned. Wherein then is the Wiſdom of ſhutting up a Sluice that would let in infinite Wealth upon *England*, if *Ireland* were allowed the common Benefits of Nature?--Here, Sir, is a Sketch in Miniature of *Engliſh Lenity*; we will next conſider that *Engliſh* GENEROSITY, which, you ſay, ought to be binding upon all *Scotchmen*. But firſt

hear

hear it deſcribed by an Author quoted already more than once.

His Generoſity *comes next, and then*
Concludes, that he is a true-born Engliſhman;
And they, 'tis known, are generous and free,
Forgetting, and forgiving Injury:
Which may be true; thus rightly underſtood,
Forgiving ill Turns, and forgetting Good.

Generoſity, rightly underſtood, conſiſts chiefly in conferring Obligations, for the ſake of doing Good, without any Views to Self-Intereſt. Now, Sir, taking *Generoſity* in this genuine Light, ſhew where *Engliſhmen* have or do exerciſe the the heroic Virtue. Nay, in a more contracted Senſe, what Inſtance can you bring of *Engliſh* Generoſity towards the *Scotch*, or any other Nation?

Sure I am, the *Iriſh* have not taſted of the *Generoſity* of your Countrymen, unleſs *Engliſh Generoſity* be conſtrued into Cruelty and Ingratitude: *Hanoverians* are no leſs Strangers to it: For tho' *England* owes to them the Honour and Happineſs of the preſent Royal Family, and that they are ſecluded from having any Footing in her *Canaan*, yet are they become Objects of *Engliſh* Jealouſy, Scorn and Contempt. But *Hanoverians* are Foreigners, and that is ſufficient to raiſe the Jealouſy of *Engliſhmen*; yet a more cogent Reaſon may be aſſigned for

Engliſh

Engliſh Contempt of *Hanoverians*. Theſe laſt, like the *Dutch* in the laſt Century, have furniſhed *England* in her Exigency with a King; and for the bounteous Favour, *Engliſhmen* would deviate from Nature, did they not return it with Ingratitude.

Wiſe Men affirm it is the Engliſh *Way*,
Never to grumble till they come to pay;
And then they always think, their Temper's ſuch,
The Work too little; and the Pay too much.

But to the Purpoſe of *Engliſh* GENEROSITY in regard to the *Scotch*; at what time was any exerciſed, by whom, and on what Occaſion were they permitted to taſte of its Sweets? Did the exuberant *Generoſity* of your Countrymen to the *Scotch*, appear in cutting off the Head of their *Queen*, who had vainly implored *Engliſh* Mercy, and weakly reckoned on *Engliſh* Hoſpitality? Did it appear in cutting off that martyr'd Princeſs's royal Grandſon's Head, in the ſubſequent Century, becauſe he was of *Scotch* Extraction?—Oh! that I could draw here a Curtain over the Weakneſs of the *Scotch* for giving up the royal Victim into ſo cruel and bloody Hands! On this Occaſion it was, that the *Engliſh* were able to practice with Succeſs, their uſual Arts of *Corruption* on the deluded, unguarded *Scots*. But my Comfort is, that

 the

the greateſt and beſt Men among them have had no Hand in that infamous Bargain. Witneſs what Duke *Hamilton* ſaid, when a Motion was made in Favour of the helliſh Contract, in Parliament.

" Will *Scotland* now quit her Poſſeſſion " of Fifteen-hundred Years Date, which is, " our Intereſt in our Sovereign, and do it to " thoſe whoſe *Enmity* againſt him and *as* " doth viſibly appear. Is this the Effects of " all your Proteſtations of Duty and Affec- " tion to his Majeſty? Is this the keeping " of your Covenant, whereby you have " ſworn to defend the King's Majeſty, Per- " ſon and Authority? Is this a ſuitable Re- " turn for the King's Goodneſs, both in con- " ſenting to all your Deſires in 1641, and in " his late truſting his Perſon to you? What " a *Stain* will it be on the whole Reformed " Religion? And, in ſhort, what Danger may be apprehended both to the King's Perſon, and to *Scotland*, from the Party that now prevails in *England*.

From the Time of that ignominious, fatal Bargain, for delivering their lawful, anointed Prince to his *Engliſh* Murderers, may *Scotchmen* date their Unhappineſs. It was then the firſt Time they openly yielded to the *Engliſh* Arts of *Corruption*, which have been practiſed upon them, more or leſs, ever ſince: Yet, you, Sir, perhaps, may deem that to be *Generoſity*, on the Part of your Countrymen, which

which I eſteem to have been palpable *Corruption.*

In deſcending from the Death of the Royal *Martyr* to theſe Days, I cannot find the leaſt Trace of that *Engliſh Generoſity* you proclaim ſo very loudly. In King *Charles* the Second's Reign, the *Engliſh* PLOTTERS endeavoured, *generouſly*, to involve the *Scotch* to aſſociate with them in their Scheme of Reſiſtance. In the Reign of King *William*, the *Engliſh*, moſt *generouſly* and *juſtly* beggared Thouſands of Families in *Scotland* in the Deſtruction of the *Scotch* Settlement at *Darien* on the Coaſt of New *Spain*; and in that of Queen *Ann*, they as *generouſly* b——'d the *Scotch* into an *Union*, which cut away at once, if not moſt of their Rights and Liberties, all the ancient Splendor and Glory of their Kingdom. In the late Reign, have your Annaliſts handed down any other Marks of *Engliſh Generoſity*, except in thoſe Inſtances where the bad Bargain of the U——n was rendered worſe by explaining away, or actually repealing ſome of the beſt Clauſes of that ſolemn Contract. We are not as yet come to the End of the preſent auſpicious Reign, but in that Part of it which is elapſed, I don't find the *Scotch* deeply in the Debt of their *Engliſh* Fellow-ſubjects on the Score of *Generoſity*, unleſs we reckon as an Act of *Generoſity*, the Attempt of Diſfranchiſing *Edinburgh*, becauſe her Burghers had no Concern in the

Death of *Porteous*. Perhaps the *Lenity* ſhewn lately by the *Engliſh* Army in *Scotland*, may be conſtrued into *Generoſity*; and it may be likewiſe, that the Introduction of *Engliſh Laws* and *Judges* among the *Scotch*, tho' in direct Contradiction to the *Union*, may be wreſted into Acts of *Engliſh Generoſity* on the South of *Tweed*.—My good Lord *Belhaven*! how prophetically did he foretell the Conſequences of the *Union*, and the Fate of *Scotchmen*!

" I think I ſee our learned Judges laying " aſide their *Practiques and Deciſions, ſtudy-* " *the Common Law of England*, gravelled " with *Certioraries, Niſi Prius's*, Writs of " Error, Verdicts, Actions of Trover, *ejecti-* " *one firmæ*, Injunctions, Demurrers, *&c.* " and frighted with Appeals and Avocations, " becauſe of the new Regulations and Recti- " fications they may meet with."

The *Scotch*, Sir, will readily excuſe your Countrymen on the Score of *Generoſity*, if they will but do them *Juſtice*. But let it not be ſuch as has been kept with the *Iriſh* in the Obſervation of the Capitulation of *Limerick* in 1692; nor ſuch as had been kept in 1712 with the *Catalans*, who had been deluded into Rebellion, and afterwards left to ſhift for themſelves: Nor yet ſuch *Juſtice* as produced a Treaty of *Worms* in 1743, by which the Marquiſate of *Final*, a conſiderable Part of the *Genoeſe* Territories, which had been guarantied to them

by

by the Crown of *England* in 1717, had been given from them, without their Conſent, or ſo much as Privity.—— But to purſue this Strain of *Engliſh Juſtice*, yet a little farther.

By the equitable 10th Article of the aforeſaid Treaty of *Worms*, the *Genoeſe* are driven by *Engliſh Juſtice*, to ſhelter themſelves, as Auxiliaries, under the Protection of *France* and *Spain*; yet for this very Act of Neceſſity, was their *Capital juſtly* Bombarded by an *Engliſh* Fleet, in 1745, and the *Auſtrians* permitted, if not induced, to beggar them, in 1746, by ſuch exceſſive *Contributions*, as were never before known, or heard of in *Europe*; and perhaps too, that once *Free* and brave People, may fall a Sacrifice to *Germans* I would ſay, *Auſtrian Clemency* and *Engliſh Juſtice*, for glorioufly attempting to maintain their ancient, and rightful Freedom, and Independency.—— From ſuch *Clemency* and ſuch *Juſtice*, let it be the Prayer of all *Scots*, to be delivered.

After I have ſaid a word or two concerning your *Engliſh Fair-dealing*, I think I ſhall have conſider'd the moſt ſignal Obligations, which you ſuggeſt to have been confer'd on the *Scots* by your Countrymen. *Fair-dealing* neceſſarily implies, *the doing as one would be done by*, in this Senſe then, Sir, wherein are the *Scots* obliged to the *Engliſh*, for their *Fair-dealing?* or if your Countrymen had *dealt fairly* by them, on all occaſions, as they certainly

certainly have not, where would be the Obligation on *Scots*; if *Engliſhmen* had acted as became *honeſt men?* But was the Affair of *Darien*, *Fair-dealing*; were ſome late and former Innovaſions on the ſolemn national Contract of the *Union*, *Fair-dealing*; or are the intended *Innovations* you threaten the *Scots* with, in your Journal, in regard to their *Laws*, and the Diſtribution of *Juſtice* among them, of thoſe things which you conſtrue into *Fair-dealing*.

Let me adviſe you, good Champion *Aretine*, to be more ſparing in your next Eſſay, of Encomiums on *Engliſh Lenity*, *Generoſity* and *Fair-dealing*. Our Moderns are too knowing to ſwallow ſuch Fibbs, and reliſh ſuch Stuff: perhaps you may find Credit with Foreigners, that have neither read or travelled; but to expect to meet any among the *Scots*, who have ſo thoroughly experienced the *Virtues* of *Engliſhmen*, was a Weakneſs which none but a ſelf-ſufficient *Engliſh* Writer, could be capable of.

After you had charitably and decently exhauſted your Rancour, and Ink, in abuſing the *brutal, ignorant and barbarous Highlanders, and the politer, but falſe and treacherous Lowlanders; after you had ſaid they both were the ever faithful Confederates and Allies of France; after you had informed your Readers that the Scots have a natural Attachment and Propenſion, for the royal Race of their ancient Rulers; after in ſhort, you have told*

us,

us, that the Scotch hatred of Engliſhmen, is implacable and implanted in their Nature, deſcending from Father to Son, and is not confin'd to any particular Sect or Religion, but is diffuſive and general: After, I ſay, you had thus vented your Spleen, we are to ſuppoſe you became cooler, and, by conſequence, a better Neighbour and Chriſtian, for we find you, ſoon after you had thus ſhot the bolt of your overflowing Choler, in much Pain how to diſpoſe of thoſe on whom you had laviſhed ſo much of your precious Time and native Gall.

" The Fault being therefore in the Nature " of the People, it is not hardly poſſible to " make a thorough Cure: what then is to be " done? for it would be a monſtrous Attempt " to endeavour to extirpate ſo numerous a " People; to tranſport them into our *Weſt-* " *India* Colonies will be rather a *Reward*, " than a Puniſhment to them."—It might " prove ſo, if they ſhould be better uſed, " and more *fairly dealt* with in *Amarica*, " than they have been in *Europe*. But unleſs the *Engliſh* learn to treat their Colonies, with more *Lenity*, *Generoſity* and *Fair-dealing*, than they have ſhewn hitherto, I would not adviſe *Scots* to make any new Experiments of *Engliſh* Virtues.

But to put your Mind at quiet, about diſpoſing of a People, become the more hateful to *Engliſhmen*, for having confer'd many,

and

and ſignal Obligations upon them, ſince the Union of both Kingdoms, I will point out to you a ſhort way to get rid of the *Scots*, and your Fears at once. The Expedient is ſo obvious, that I wonder it did not occur to you, and ſo eaſy that it requires but a *Yea* to pleaſe both People. If it ſhould come to be put in practice, you ſhan't need *to rebuild the famous Boundary Wall, ſo as to ſhut the Scots among their Rocks and Hills, nor to build up and fortify the Minds of Engliſhmen againſt them*; you ſhan't need *to diſcourage them in their ſeveral Profeſſions, and ſo totally exclude them from ſharing in the Benefit of your Plenty; nor need you be in Pain that they will deprive your Countrymen of their Bread.* The Remedy is at Hand, and in your own Power; 'tis but with a *Vote*, undoing all that has been done by the Old Puts, your near-ſighted Anceſtors, in 1707.

Be under no dread that the *Scots* will murmur at a repeal of the *Union*. It was a Doſe forced upon them by the *Corruption* of a few among themſelves; and I engage they will readily give it up again, if required. The *Engliſh*, you ſay, are ſick of the *Scots*; and to return the Compliment, I may venture to aſſure you, that the *Scots* are very ſick of the *Union*, and you may judge if they have any great Gouſt to the *Union-makers*: now it depends wholly on *Engliſhmen* to *diſſolve* the Band, which links the two Nations together; and ſince they don't draw together, are jealous of each

each other, and very probably hate one another as heartily as a married Pair who join'd Hands out of Motives of ſordid Intereſt only, I don't ſee why they may not be divorced, or at leaſt ſeparated. An actual Divorce, may perhaps be deem'd too large a ſtride at firſt; but ſurely no *Engliſhman*, who, like you, wiſhes to get rid of all *Scots* in a lump, can be againſt a *Separation*, which will put *England* to no Charge on the Score of *Allimony*.

Set down the *Scotch*, whom you diſpiſe ſo exceſſively, but where you took them up, and I promiſe you, they will no more *Yearn after your Milk and Honey*. Let them have their Parliaments again; let them enjoy the Pageantry of their ancient Royalty, reſtore them to their Independency; and I dare aſſure you, they will no longer *ſneak into your Bar, nor Pulpits, nor be conven'd, like Hounds over your Carrion, nor like Flies over your Shambles.*

" They (the *Scots*) have poured in upon " us, you ſay, like Swarms of Locuſts, in- " to every Quarter, and every Scene of Life. " The Army abounds with them, in unequal " Proportions to our own Countrymen; Divi- " nity is not without them, as I am credibly " inform'd a certain Dioceſe can ſtill atteſt, " from the partial Choice of a late *Scotch* Pre- " late; and even the Law, which uſed to be " pretty clear of them, begins to abound with " diſſonant Notes, and ragged *Q——l——y.*

" Phyſic has them plentifully likewiſe. And " where there is any Thing to be got you " may be ſure to find a Number of *Scotch-* " *men* conven'd, like Hounds over a Carrion, " or Flies in a Shambles."

Happy had it been if your Army had abounded more with *Scotchmen*. For whatever you may think, the Courage, Politeneſs, and good Conduct of the *Scotch* in your Army, have always reflected Honour on your Arms, and contributed not a little to the Safety and Glory of your Country. Wherever you have ſucceeded, it was generally owing to the Martial Virtues of thoſe whom you depreciate and contemn; and where you have not, it was when the *Scotch* and *Iriſh* were no Sharers in the Hazard. Court-Martials on *Scotch* Delinquents are Things unheard of, either by Sea or Land. The principal Commanders at *Preſtonpans* were no *Scots*, any more than at *Falkirk*; and the Chiefs who bravely fell in thoſe Actions were *Scots*. Who fought like *Gardener* and *Monro* in the late bloody Conteſts for the Crown.

If the *Scotch* abound in the Army, as you ſay, 'tis becauſe they are naturally more martially inclined than *Engliſhmen*; 'tis becauſe the Court had ſome Regard to ſuperior Merit. But why ſhould not the Army, the Pulpit, and the Bar be as open to *Scots* as *Engliſhmen*? Was it not the Intent of the *Union* that they ſhould be but one People? Was not

not this the ſpecious Pretence of the Incorporation? And was not this *Incorporation* ſought and ſued for, and bought and bribed for by thoſe to whom, it ſeems——

The Obligation is their higheſt Grief,
And never love where they expect Relief.

Is it to make Room for the Swarm of *Foreigners*, that are to be let in upon us by a *General Naturalization*, that the *Scots* are to be ſhut out of all Employments? Are they to be tranſplanted to make Room for vagrant G——ns? Is the Sluice, at laſt, to be flung open, under ſpecious Pretences, which the Act of Settlement had cautiouſly and wiſely ſhut againſt *H————ns?*

But be it ſo; ſo you agree to a Diſſolution of the *Union*, you ſhall have the free Leave of all true *Scotchmen*, to bring in all the foreign *Beggars* in the Empire. Perhaps, you may hereafter want to get rid of your new Gueſts, as heretofore, and ſue for another *Incorporation* to *Scotland* in order to help you. But——

If e'er this Nation be diſtreſs'd again,
To whomſoe'er they cry, they'll cry in vain.

Engliſh Ingratitude is become proverbial among all the Nations of *Europe*. How were the *Dutch* and the great *Deliverer* uſed after

England had been reſcued? How were the *Scotch* uſed in the Affair of *Darien*, for co-operating in the Revolution? How are the *Hanoverians* treated for bleſſing them with the preſent Royal Family? But——

'Tis not the Engliſh *Temper to do better;*
For Engliſhmen *think ev'ry Man their Debtor.*

And as to Heaven, I leave the impartial World to judge, whether the preſent open and avowed Profeſſion of *Deiſm* and Irreligion in *England*, and the known Deprivation of all our moſt ſocial Virtues among modern *Engliſhmen*, be any Proof of their being the *choſen People*. Let it not then be conſtrued Uncharitableneſs to ſay, that of future Neceſſity——

To Heav'n they cannot have the Face to look;
Or if they ſhould, it would but Heav'n provoke.

"You want not the *Scotch* Parſon's Length "of Prayers, nor his low, familiar Cant, and "Expoſtulations with the Almighty. Their "Doctor's Phyſick is not grateful to you: "Nor, above all Things, would you take "Law from their Lawyers."

In the preſent religious Diſpoſition, I don't in the leaſt admire that you are an Enemy to ſet Prayers, either long or ſhort, and no Friend to Parſons, either *Scotch* or *Engliſh*. You would be unfaſhionable, you would act out

out of Character as the Champion of your Countrymen, ſhould you affect any the leaſt Senſibility, or betray a weak Tenderneſs towards religious Worſhip in general, or Prayers, Parſons, or the Church in particular. As in Liberty, ſo in Religion; an *Engliſhman* ſcorns Reſtraint in either. He will ruſh into Anarchy rather than be free on any Terms but his own; and into H—— rather than be directed in the Way to Heaven.

In their Religion they are ſo unev'n,
That each Man goes his own bye Way to Heav'n.
Tenacious of Miſtakes to that Degree,
That ev'ry Man purſues it ſep'rately,
And fancies none can find the Way but he.

The *Scotch* have ſome Notion of Reveal'd Religion, which probably may be thought criminal on this Side the *Tweed*. Their Parſons may be ſometimes more tedious in Prayer than a keen-ſtomach'd Congregation would wiſh. But ſurely, long Prayers, are preferable to none at all? and familiar Expoſtulations with the *Saviour* are more excuſeable than never expoſtulating with him at all, and conſtantly denying his Godhead?—In ſhort, 'tis decent for one profeſſing *Chriſtianity*, to make ſome Shew of Religion, which the *Scotch* do very laudably. But whether rotten or ſound at Bottom, is another Queſtion,

tion, which regards them only, and belongs to the Deity to ſolve. But among *Engliſhmen*, ſee their *Decency* as *Chriſtians*, by the Works and Diſcourſes impugning *Chriſtianity*, which are publickly vended and pronounced in this great Metropolis, and other Parts of *England*.

As you would paſs for one of ſome Importance, and ought to be ſuch when you attempt to attack a whole Nation, who have been famous for military Virtues before the Names of *England* or *Engliſhmen* were ſo much as known, methinks you ought to appear more a Man of Mode than ſcrew up your Phiz at the Sight of a Doſe of Phyſick: For a *Bolus* is ſtill a *Bolus* whether gilt or plain, and whether preſcribed by a regular *Scot* or *Engliſh* Graduate, or a foreign Quack. Fye, Sir! Phyſick not *grateful* to a Man of your Faſhion and Conſequence; and ſuch you muſt be, ſince the Town, before me, had dubb'd you either a P——r, a J——e, or a B——p.

If *Law* was intended for the Maintenance of Peace and Juſtice in the Community, why are you ſo open an Enemy to the receiving it from the *Scots* of the Profeſſion? An honeſt Man would revere *Juſtice*, and bleſs him that had been the Means of procuring it, whether of *mean* or *eminent* Extraction. And ſurely the being deſcended from a long Race of Peers, Warriors and Legiſlators, ought to be

no

no Objection at a Bar, which borrows moſt of its preſent Luſtre from thoſe few of any Birth that frequent it. Merit may flow ſometimes from a mean and even foul Spring. But, unleſs among *Engliſhmen*, I believe it was never known that a Deſcent from Mercers, Shoemakors, Butchers, Taylors, Bakers, and Bailiffs Followers, render'd an Orator more perſuaſive, elegant, or ſonorous.

There are ſome few *Engliſh* Gentlemen, and but few, at the *Engliſh* Bar; and there are ſtill fewer on the B——h. But without thoſe few, how unequal would both be, how degenerated from the Dignity of the Profeſſion! Yet tho' good Behaviour and Politeneſs be generally Fruits of a generous Birth, we don't find it always productive of ſuperior Oratorial Talents. The preſent *Engliſh* Bar is a pregnant Inſtance of this Remark. For had it not been for the few *Scotch* there, particularly *Two Gentlemen* of that Nation, who ſupport Oratory as far as the ſtated Jargon, and limited Pedantry of the Bar will permit, Standers-bye would be puzzled to know what was intended by the Pleadings there.

But theſe Gentlemen, no leſs conſpicuous for Knowledge and Virtue, than for Politeneſs of Manners and a noble Extraction, have gone great Lengths, the few Years they have honoured the Bar with their Attendance, not only to have reformed its Language, but to inſtruct their Fellow-Barriſters in the Methods,

thods, Forms, and Connexions of an Argument, of which the *Engliſh* generally are moſt ſhamefully deſtitute. Even the Furr'd *Nodders* on the B——h have benefited by liſtening to the orderly and nervous Diſcourſes of theſe young *Scottiſh* Pleaders. Yet are they become the Envy of both B——h and Bar. Of the latter, becauſe they outſhine all that fill it, and of the former becauſe they are able, and do daily, inſtruct thoſe who ſit upon it.

Hence, and becauſe you dread a Reformation in the modern ſcandalous Practice of the Profeſſion, ſhould an upright, diſcerning *Scotch* Lawyer come to preſide on the Bench, is one of thoſe diſtinguiſhed *Scotch* Barriſters become the Object of your Scandal and Obloquy, of your Virulence and even Averſion. You purpoſely ſtep out of your Way to abuſe him, as if your whole *Journal* was levelled at him, and the principal View of your Scribbling was to injure and deſtroy, one who is no leſs an Ornament to the *Engliſh* Senate and Bar, than to his Family and Country.

If Mr. *M——y*, or *Strix*, as you injudiciouſly call the moſt poignant and harmonious Orator of the Age, be ally'd by Marriage to an *Engliſh* Family of Diſtinction, he has brought into it the higheſt perſonal Merit, and the noble Blood of all the ancient Nobility of *Scotland:* A Nobility known all

over

over *Europe*, and diſtinguiſhed for Hoſpitality, Valour and Patriotiſm, long before the Name of *Engliſhman* was heard of.

And Scotland *too her elder Glory ſhows,*
Her Gordons, Campbels, MURRAYS, *and* Monroes;
Hamiltons, Douglas, Grahams, *Names well known,*
Long before ancient England *knew her own.*

No Nation in *Europe* can boaſt of a more ancient Nobility than the *Scotch*; nor any that has ſo little Reaſon to plume themſelves on ancient Blood and Honours as the *Engliſh*. 'Tis common, among the Families of *Scotland*, and thoſe not of the firſt Claſs neither, to be dignified with great and diſtinguiſhed, hereditary, national Offices that had been conferr'd before the *Norman* Conqueſt. The hereditary Dignity of *Marſhal* of *Scotland* has been in *Keith*, the preſent Earl *Marſhal*'s Family ſince the Year 1010. But obſerve, in the following Lines, the Claim of *Engliſhmen* to that *ragged Quality*, which you as vehemently deſpiſe in the *Scotch*, as a Proſtitute would *Chaſtity* in a virtuous Matron.

He made her firſt-born Race to be ſo rude,
And ſuffer'd her to be ſo oft ſubdu'd;

By ſeveral Crowds of wand'ring Thieves o'er-run,
Often unpeopl'd, and as oft undone.
While ev'ry Nation that her Pow'rs reduc'd,
Their Languages and Manners introduc'd;
From whoſe mix'd Relicks our compounded Breed,
By ſpurious Generation does ſucceed
Making a Race uncertain and uneven,
Deriv'd from all the Nations under Heav'n.
The Romans *firſt with* Julius Cæſar *came,*
Including all the Nations of that Name.
Gauls, Greeks *and* Lombards; *and by Computation,*
Auxiliaries or Slaves of ev'ry Nation.
With Hengiſt Saxons, Danes *with* Sueno *came,*
In Search of Plunder, not in Search of Fame.
Scots, Picts, *and* Iriſh *from th'* Hibernian *Shore:*
And conqu'ring William *brought the* Normans *o'er.*
All theſe their barb'rous Offspring left behind,
The Dregs *of Armies, they of all Mankind.*
From this amphibious, ill-born Mob began
That vain, ill-natur'd Thing an Engliſhman.

Therefore, Sir, tho' Mr. *M*———*y* has married into a Family as diſtinguiſhed and ancient, as moſt *Engliſh* Families are or can be, yet perſuade not yourſelf that he has acquired any new Honours by the Alliance. In ſo venal, undiſcerning an Age as the preſent, perhaps his high Merit in his Profeſſion had been

been unheeded without Intereſt at Court? But, neither his Alliance nor Merit, as an Advocate, nor his other uncommon Excellencies and Virtues, were ſufficient to ballance the Malice and Envy of thoſe of his own Profeſſion, and particularly of a lecherous, little Elf in *Fur*, or he had been already raiſed to a Summit whence he could injoin by Precept thoſe virtuous Maxims which he can now inculcate by Example only.

" But, you ſay, an Accident ſuſpended " the Occaſion (of *Strix*'s being raiſed to " the Summit of the Bench) and very well it " did, if *Strix* had been the Perſon to be " preferr'd; ſince it would have proved an " indelible Reflection upon us to ſee a *Scot* " in ſo high a Station, when ſo many of our " own Countrymen were infinitely better " qualified, and more deſerving of Prefer- " ment."

But why ſhould it be an indelible Reflection *Engliſhmen* that a *Scot*, with more Merit and Virtue than any of his cotemporary Pleaders, ſhould be placed in a high Station? The *Union* gives him an equal Right with the *Engliſh* Profeſſors of the Law, and Fame has ſet him far before all thoſe of his Standing.-- But your Averſion to this Gentleman, probably is owing to your Prejudice to his Nation in general, of whom, you ſay, " They are " reſtleſs and over-bearing in their Temper,

" and inſufferably inſolent in their Manners
" in every Station; but much more ſo, where
" they are inveſted with Power and Autho-
" rity. There the *Scot* is ever predomi-
" nant."

Here, you ſeem to have out-done your own Out-doings. Here you exceed in your Invectives againſt *Scotchmen*; and here your Prejudice to *Scots* in general, and your particular Envy and Malice to the noble *Advocate* mentioned before, have provoked you to fling the Bar at random, and far beyond the Ken of all Probability.—*Scotchmen inſolent in every Station!* Except a few in the Army and very few in the Navy, they have had ſcarce an Opportunity of diſplaying their native Inſolence among *Engliſhmen*; and in the Capacity of Soldiers and Sailors, they have diſtinguiſhed themſelves for Politeneſs and Lenity to all in Subjection to them. And this I am authoriſed to ſay, not only from my own Knowledge but the Teſtimony of *Engliſhmen* that have ſerved under *Scots* both in the Land and Sea Service. Have you ever heard any Complaints on this Head of the late Duke of *Argyle*, of the Earl of *Stair*, the late Lord *Cathcart*, General *Sinclair*, or any other *Scot* honour'd with a Command either by Sea or Land?

All the Nations of *Europe* might retort upon you, as to the unreſembling Portrait you here draw of a People, whom you do

not

not thoroughly know, or if you do, whom you daub and disfigure to gratify your native Prejudice to all that are not born in *England*, or a *perſonal Reſentment* to ſome particular *Scot*, that might have heretofore beſtowed ſome *manual Chaſtiſement* upon thee for Inſolences dropt from your Tougue or Pen.

I remember a late eminent *Engliſh* Lawyer, puſhed up by Fortune to the Summit of his Profeſſion, who could never bear an *Iriſhman*, becauſe, in his younger Days, he had been uſed as he *deſerved*, by a Gentleman of *Ireland*, whom he had aſperſed to a Lady they both courted.

'Tis peculiarly remarkable that the Prejudice to the *Scotch* and *Iriſh* in *England*, is confined to the *Males* only; the *Engliſh Fair* being too diſcerning and generous to indulge a native, intereſted, unjuſt *Prejudice* to all who are not born among themſelves. But this is not the only Inſtance of the Superiority of the *Engliſh Fair* over *Engliſhmen*. The firſt are as open, frank, generous, gay, vacant, ſprightly, polite, compaſſionate and humane, as the latter are dark, ſullen, niggardly but to indulge their own Paſſions, dull, ſtupid, vain, prejudiced, cruel and mercileſs. Foreigners obſerve, and juſtly, that the Men and Women of *England* differ as much from each other, in Humour, Sentiment and Comportment, as any two Nations of *Europe*.

Nor

Nor ſhall my Verſe the brighter Sex defame,
For Engliſh *Beauty will preſerve her Name:*
Beyond Diſpute, agreeable and fair,
And modeſter than other Nations are:
For where the Vice prevails, the great Temptation
Is want of Money, more than Inclination.
In general, this only is allow'd,
They're ſomething noiſy, and a little proud.

Behold the Picture of *Engliſh* Males as drawn by the ſame maſterly Pencil.

Reſtraint from Ill, is Freedom to the Wiſe;
But Engliſhmen *do all Reſtraint deſpiſe.*
Slaves to the Liquor, Drudges to the Pots,
The Mob are Stateſmen, and their Stateſmen Sots.
Apt to revolt, and willing to rebel,
And never are contented when they're well.
Seldom contented, often in the wrong;
Hard to be pleas'd at all, and never long.
So dull, they never take the Pains to think,
And ſeldom are good-natur'd, but in Drink.

I have kept you Company thus far in a dirty Road into which you led me, much againſt my Inclination, being much more delighted in praiſing than ſatyrizing. But it is high Time that we part; you, if you have any Shame, to repent and atone publickly for your ſcandalous General Libel, on a brave

brave, faithful, ancient Nation, and your particular defamatory Attempt on the Character of a Gentleman, whoſe Virtue and Eloquence would do Honour to ancient *Greece* and *Rome*: And I, to take Pride to myſelf for holding up the Mirror to you, which I hope, will bring you to a Senſe of your Duty, as a Fellow-Subject, a Neighbour, and a Gentleman.

If I have not drawn your Countrymen as amiable and comely as they fancy themſelves to be, are they not obliged to you, on one hand, who forced the Pen into my hand, and to *Truth*, on the other, which obliged me to render them *Juſtice?* Am not I warranted from the known Character of your Countrymen, and from your Writings particularly, who are but the Echo of *Engliſhmen*, to produce them unſteady, prejudiced, ungrateful, vain, ſordid, cruel and immoral? Would not all the Connoiſſeurs, think me either an ignorant, or a cringing, fawning, flattering Painter, if I had drawn *Engliſhmen* leſs natural and deform'd? Should I not be deemed a Spaniel Cur, a Time-Server, an unnatural Member of a Society of as brave a People as the Sun ſhines on, if I did flatter a Nation that treat my Country and Countrymen arrogantly, inſultingly, ungratefully and unjuſtly?

There are certain Bounds beyond which, Paſſiveneſs becomes a Fault inſtead of being

a Virtue; and you have driven my Patience to that critical Point, by the Licentiouſneſs of your Pen: therefore ſuch Quarters as you gave you ſhould not murmur at receiving; and the rather, that you ſpoke the Language of Prejudice, Envy, and Malice, I ſpeak that of *Truth* only. And that the Public may be the better able to determine between us, I ſubjoin to this Epiſtle that motly Production of yours, which has obliged me to take up the Gauntlet you threw out to the whole *Scotch* Nation indiſcriminately.

If I mention ſometimes, the *Engliſh* generally in my Deſcriptions, it is with no Intention to depreciate ſuch of them as have the good Senſe to be *unprejudiced* in regard to their *Scotch* Fellow-Subjects. Theſe I revere and eſteem as much as I deteſt the narrow, grovelling, ſelfiſh Baſeneſs of thoſe who would treat us unjuſtly and inhumanly for no reaſon but becauſe we are not born *Engliſhmen*. And it is a Satisfaction to me to think that the preſent Stateſmen at the Helm are as conſpicuous for *Impartiality* as for *Wiſdom* and *Integrity*, ſwerving in this Inſtance, from too many of their *Engliſh* Fellow-Subjects.

I conclude, by aſſuring you, that I envy not your Countrymen, their Appellation of *Engliſhmen*, believing myſelf far more honour'd by that of a *Scot*. And let me add, that I would be a *Laplander*, with the Character of Steadineſs, Humanity, Loyalty and Sincerity,

Sincerity, before I would an *Engliſhman*, with that of Fickleneſs, Cruelty, Diſloyalty and Diſingenuity. I would be ſuch an abject S—e as *England* has reduced the *Iriſh* to be, and you ſeem inclined to reduce the *Scotch* to, before I would enjoy the *Liberty* which *Engliſhmen* boaſt of, to abuſe it as you and moſt of them do, with regard to *God* and *Man*.

I am, *&c.*

Old England: or the Broadbottom Journal. by Argus Centoculi, Inſpector-General of Great-Britain.

To the AUTHOR, &c.

SIR,

Had Cain *been* Scot, *God would have chang'd his Doom,*
Not force him wander, but confin'd him home.
CLEV.

I PERCEIVE by the daily Papers, that we are to have a certain Number of additional Judges made, and that theſe are to make a Peregrination once a Year, into *Scotland*, to adminiſter Juſtice thro' that Nation; but in what Manner, and by what Law, is not yet expreſs'd or ſuggeſted: Yet, as they are to have the Honour to ſit in *Weſtminſter-Hall*, I preſume it is to be after the Common Law of *England*. If ſo, the *Scotch* Laws, which are form'd chiefly after the Manner of the ancient *Roman*, will be aboliſh'd of Courſe. Neither does it appear whether theſe Judges are to be *Engliſhmen* or *Scotchmen*: If the firſt, the *Scots* may have juſt Occaſion of Complaint; and if the latter, I doubt it would give very great Diſguſt to our Countrymenof the *South*. As for my own Part,

Part, I muſt own I ſhould be ſorry, to ſee a *Scotchman* upon an *Engliſh* Bench of Juſtice, for ſeveral Reaſons, which I hope may occur to the Wiſdom of the Great in Power, before ſuch Judges are appointed, as it may not be very proper or convenient for me to mention them: They are obvious to every Perſon capable of Reflection, and acquainted with the Nature and Diſpoſition of thoſe People, who are extremely national, proud and poor, reſtleſs and overbearing in their Temper, and unſufferably inſolent in their Manners, in every Station; but much more ſo where they are inveſted with Power and Authority. There the *Scot* is ever predominant.

They have pour'd upon us, like Swarms of Locuſts, into every Quarter and every Scene of Life. The Army abounds with them, in unequal Proportions to our own Countrymen; Divinity is not without them, as I am credibly inform'd a certain Dioceſe can ſtill atteſt, from the partial Choice of a late *Scot* Prelate; and even the Law, which us'd to be pretty clear of them, begins to abound with their diſſonant Notes, and ragged *L—l—y*. Phyſic has them plentifully likewiſe. And where there is any thing to be got, you may be ſure to find a Number of *Scotchmen* conven'd, like Hounds over a Carrion, or Flies in the Shambles.

We ought to keep in Remembrance their late odious Attempt to ſubvert our Laws,

Conſtitution, and Government, for it was all their own, and ſprung from the innate Animoſity which they have always entertain'd and invidiouſly ſhewn, upon all Occaſions, againſt us; as well in the brutal Ignorance of the barbarous *Highlander*, as in the politer Treachery of the falſe *Lowlander*, ever faithful Confederates and Allies to *France!* Their Hatred of us is implacable and implanted in their Nature, deſcending from Father to Son, and is not confin'd to any particular Sect or Religion, but is diffuſive and general. This, with their national Attachment to their own Race of Kings, will never be eradicated out of their Minds by mild and generous Uſage: For, tho' while that Race reign'd over them, they were never without Inſurrections and Rebellions, yet they have a natural Propenſion for them, for no other Reaſon than that they derive their Original from their *Scottiſh* Heights.

'Tis obſervable, that a *Scot* is a natural hereditary *Jacobite*, and incurable by Acts of *Lenity*, *Generoſity* and *friendly dealing*; for tho' they will temporize with us for their own Gain and Benefit, yet they are ſure to lay hold of the firſt Opportunity to diſtreſs us, and even cut our Throats. The late Rebellion (I can't call it unnatural, for Rebellion is natural to them) is as recent, and will continue an everlaſting Evidence of this.

Nor

Nor Gold, nor Acts of Grace, 'tis Steel alone
can tame
The ſtubborn Scot; *a Prince that would reclaim*
Rebels by yielding, is like him, or worſe,
Who ſaddl'd his own Back to ſhame his Horſe.

The Fault being therefore in the Nature of the People, it is not hardly poſſible to make a thorough Cure. What then is to be done? for it would be a monſtrous Attempt to endeavour to extirpate ſo numerous a People: To tranſport them into our *Weſt-India* Colonies, will be rather a Reward than a Puniſhment to them, according to the Poet:

A Land, where one may pray with curſt In-
tent,
Oh, may they never ſuffer Baniſhment.

But ſuppoſing a Tranſportation practicable, how ſhall we replace them! a Colony of *Indians* would look upon the frozen Exchange as a great Hardſhip for their chearful Sun: And to rebuild the famous Boundary-Wall, ſo as ſhut them among their Rocks and Hills, is, I doubt, in theſe Days altogether impracticable, as well as impolitic. But there is yet a Method every Bit as effectual, that may be reduc'd into Practice; and that is to build up and fortify our Minds againſt them; give them no Encouragement in the ſeveral Profeſſions

feſſions they are in, and ſo totally exclude them from ſharing in the Benefit of our Plenty, and deprive our own Country of their Bread. Then muſt they keep within their own barren Confines, improve their Hills, ſet up Manufactures, and ſo become capable of maintaining themſelves; or wander abroad in Search of Employments, which is all the ſame to us of the *South*, ſo that we but get rid of them and their pernicious Principles any way.

——— *A Race!*
Able to bring the Gibbet in Diſgrace.

Let them have the Benefit of Traffic with us. Let all their Poſts of Preferment be fill'd up by their Natives, ſo they keep beyond the *Tweed:* For I ſee no Occaſion we have for them in the ſeveral Sciences, and gainful Profeſſions here. Is there a Merchant among them? I will deal with him for his own Country Commodity, his Herrings, his Plaids, and his Mannocks, and no further. If a Parſon? I want not his length of Prayer, nor his low familiar Cant, and Expoſtulations with the Almighty. Their Doctor's Phyſic is not grateful to me: Nor, above all Things, would take Law from their Lawyers. Their Regiments may for me, be all Natives to a Man; but then their Country ſhall maintain them: I ſee no Reaſon, why they ſhould bear Commiſſions in thoſe of our own Country, and ſo conſequently

conſequently command them? An *Engliſh-man* ought not to be put under the Dominion of a *Scot*.

——— *I would not quote,*
The Name of Scot, *without an Antidote.*

I remember an old Friend of mine uſed to tell me of a termagant *Scot*, as *Shakeſpear* phraſes it, that domineer'd at the Bar of one of our Courts of Juſtice, in the Reign of one of our Kings, who was *Second* of his Name: Probably *Charles* or *James* the Second, for it is natural to believe the *Plaid* might meet with Encouragement here in theſe Reigns. This *Scot* emerg'd from his native Wealds, rocky Canverns, and mountainous Heights pretty early in Life, to *fineer* over a *Scotch* Education, with a little *Engliſh* Erudition, and undoubtedly for Preferment too. He brought along with him the ſame Principles of Government and Loyalty, as his Country and Family were remarkable for, and what his Brother carry'd over to *Rome*, like Apples to *Alcinous*, or Coals to *Newcaſtle*. One would think ſuch an Opportunity might have had ſome gentle Influence on the rugged Nature of our *Emigrant*, his pauper Pride, and native Inſolence; but it happen'd otherwiſe; for the *Scot* could not alter his Nature; and ſo, in the Midſt of all the Learning of our Courts, he continued ſtill a very *Scot*.

Full

Full of the *Tatterdemallion* Honour of the Man of Quality, forſooth! of his own Country, he uſed to inſult the *Engliſh* Suiters, in Harangues of Virulence and Abuſe. He had no Perſuaſion in his Manner, Sweetneſs in his Voice, nor Energy in his Expreſſion; no Variety of Turn in Tone and Cadence, adapted to the Purport of the Matter he treated, but was curſt with a loud, clamorous *Monotony*, and a diſagreeable Diſcordance in his Accents, as ſtruck ſo harſh upon the Ear; that he ſeem'd rather to ſcream than plead, and from thence was call'd Orator *Strix*, or the *Caledonian* Screecher. He was as indelicate in his Words, as his uncleanly Countryman *Sawney* in the Play. So that he deform'd the amiable Brow of Oratory and Beauty of Debate, with abuſive *Scottiſcims* and obſcene Language; inſomuch, that the faireſt Cauſe in his Hands, was ſure to carry out of it a Tincture of Foulneſs. He aſſum'd a bullying Audacity in his Manner, and ſeem'd, by a pertinacious Importunity, to overbear, rather than gain, the Bench. This Faculty however recommended him to the Notice of ſuch Sollicitors as dealt among the *Canaille*; which, being much the major Part of the Profeſſion, ſupply'd him with a Competence of Buſineſs, at the ſame time as he treated theſes *Abjects* (and indeed very juſtly too) with Haughtineſs and Contempt; for theſe Fellows, like Spaniels, or termagant Wives overpower'd, fawn under Correction. Tho'

Tho' Learning was very cheap in his Country, as it might be had for a Groat a Quarter, ſo that a Lad only went two or three Miles of a Morning to fetch it, and 'tis very common to ſee there a Boy of *Quality* lug along his Books to School, and a Scrip of Oatmeal for his Dinner, with a Pair of Brogues on his Feet, Poſteriors expos'd, and nothing upon his Legs: I ſay, notwithſtanding theſe *Advantages*, he did not appear to be a Man of more Learning than one of our L——ds or Country Squires, nor to underſtand the Elegance of fine Writing; and yet had the good Fortune to make an Alliance by Marriage with an *Engliſh* Family of Diſtinction, which procured him not only a much higher Preferment in his own Way than he deſerv'd, or in the utmoſt Stretch of his Hopes could expect, but had like to have puſh'd him up to the Summit of the Bench; if a Perſon of real Merit, and a Genius in Buſineſs, had not ſtept in between and cry'd out *Firſt Oars*. But an Accident ſuſpended the Occaſion, and very well it did, if *Strix* had been the Perſon to be preferr'd; ſince it would have prov'd an indelible Reflection upon us to ſee a *Scot* in ſo high a Station, when ſo many of our own Countrymen were infinitely better qualified, and more deſerving of Preference. But 'tis remarkable our Orator *Strix* ever ſince ſunk gradually in his Re-

putation and Buſineſs, and became deſpis'd in his Turn, by the very Practicers he had male-treated before.

I'll bait my Scot, *and yet not cheat your Eyes,*
A Scot *within a Beaſt is no Diſguiſe.*

'Tis ſaid (continued my old Friend) *Strix*'s Ill-Manners drew upon him ſo ſevere a Scourge, from a Hand he little expected, that he had Reaſon to repent of hiring out his Lungs to Calumny and Abuſe. Tho' he us'd to boaſt he was above the Reach of Repriſals, either from Words retorted upon him in *his* Court, (which I apprehended was that of the *Quarter Seſſions)* or from a bitter Pen from without: As he pretended to be in both Caſes, equally under the Protection of his Profeſſion; and that conſequently an Author muſt inevitably incur the Penalty of a Contempt of *his* Seſſions-Bench, however cautiouſly, or perhaps innocently, he may have wrote or ſkreen'd himſelf under an unintelligible Word, obſcur'd by a Daſh from the initial Letter to the laſt: Since he would fain inſinuate his *Seſſions-Court*, being in ſuch a Caſe, ſubject to no Jury, had a Right to put ſuch Conſtructions upon Words as it ſhould think fit, and would therefore puniſh accordingly. This was a new Doctrine, and a moſt dangerous one too, if it had prevail'd this Side the *Tweed*; which, at the ſame Time

Time that it ſhew'd the Value we ought to put upon Juries, and the *Habeas Corpus* Act, prov'd plainly what was to be expected from this *Scot*, if he ſhould ever aſcend the Bench; or from any other Perſon, who ſhould indiſcreetly proclaim himſelf ſo dangerous an Enemy to *Britiſh* Liberty. Attend to this, Oh! ye Southern *Britons*, and mark him for ever.

A Gentleman denying our *Scot*'s Poſition, inſiſted that in ſuch a Caſe, our Situation here muſt be as bad as that under a *Spaniſh* Inquiſition; and that his *Bench* could do more than our King, or the Law itſelf; which he apprehended could not take away a Man's Liberty, 'till he had been tried by a Jury; except in the Caſe of ſome notorious Miſbehaviour in open Court: And that as Man is a falliable Creature, THE CHAIRMAN upon the Bench is conſequently no more; and therefore might miſtake the Purport of Words ſo ſupplied, and wreſt them to the Loſs of a Man's Liberty, than which, nothing is more valuable to an *Engliſhman*. He urg'd alſo, that no Word ought to be explain'd into one certain Meaning to a Man's Diſadvantage, if it could bear a different Explanation as well in another Way. As for Inſtance: Suppoſe I have a Law-Suit with a Lady about her *Cart*, and that I fight the *Weapons of Law* thro' in my Defence, on which ſhe writes to me thus, *Sir, I will complain to the Court of you:* I underwrite, and return her Letter with theſe Words,

Words, *Damn your C——t, Madam.* Would it not be very hard that this imperfect Word ſhould be conſtrued *Court*, ſince it can be as well made out by more Monoſyllables than one, every Bit as pertinent to the Matter, but particularly by the Word *Cart?*— Orator *Strix* became for once confounded, and utterly incapable of defending his Poſition; ſo that 'tis plain, that nothing can be more abſurd and arbitrary in a CHAIRMAN, than to aſſume a Right to annex Meanings and Conſtructions to imperfect Words, to the depriving any *Engliſh* Subject of his Liberty.

BRITISH MUSEUM

SIR,

Your humble Servant,

ARETINE.

FINIS.